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WEEKLY REVIEW.

—Canon Liddon takes the following view of the Gordian knot in Eastern Europe, and it is just possible that posterity may take a somewhat similar view. Russia *plus* England might have untied the knot; Russia alone has had to cut it. It looks now as though the policy pursued by England had been the very worst for Turkey:

"Alas! we English had a splendid opportunity eighteen months ago of freeing those poor oppressed people from the yoke of their cruel oppressors without shedding blood (for Turkey would never have opposed England and Russia) and at the same time of placing the best of barriers against Russian ambition in the Danubian province in the shape of young emancipated and progressive races, warmly devoted to ourselves as the champions of their liberty. Instead of this, we have handed over to Russia the task of freeing them at a vast cost of blood and treasure and now it seems we are going to fight her out of sheer jealousy at the completeness of her success. It is a terrible outlook, unless through God's mercy at this last moment events should take an unexpected direction."

—The *Indian Christian Herald* is startled by something that we said regarding man's privation of goodness. He says: "By denuding him of all goodness we take from him the ability of turning from sin and apprehending the moral glory of Jesus Christ, and co-operating with God." But goodness is not in ability; it is in the use made of ability. Men see no beauty in Christ, until he that caused light to spring out of darkness "hath shined into their hearts to give them the knowledge of the glory of God in the face of Jesus Christ." By goodness we mean such a use of our powers as is conformable with God's will apart from divine influence; and this would seem to be the sense in which our Lord used it when he said: "Why callest thou me good? There is none good but one, that is, God."

—The Maharajah of Kooch Behar left Bombay last Monday for England, and the bride to whom he was married 19 days before, is with her father at Calcutta. From an account of the marriage in the *Indian Mirror*, it appears that orthodox Brahmins officiated on the occasion, and that after the bride and her party had with-drawn, some idolatrous ceremonies were gone through, in the presence of the bridegroom. The service was interrupted by great uproar from all sides. After the public ceremony the nuptial vows in accordance with Brahmo usage, were exchanged in private.

—The Rev. G. R. Navalkar has published some "Thoughts on Idolatry" addressed to educated natives, which are well worthy of their attention. The reasoning in this little book is very well calculated to carry conviction to every sincere inquirer. The author points out that the employment of images for religious worship has always resulted in idolatry; and that idolatry leads to immorality.

—The issues of the Punjaub Bible Society in 1877 were 9,998, of which 8,273 were portions. Most of these were in Oordoo. Subscriptions, Rs. 1,191; proceeds of sales, Rs. 1,649.

—The report of the Punjaub Religious Book Society speaks of an admirable new depository occupied. Issues, 23,583 tracts and 9,245 books, all vernacular. Subscriptions Rs. 3,556; proceeds of books 12,760. The Religious Tract Society granted them £454; total receipts Rs. 24080. We observe that the chaplains of five different stations made collections for the Society. It looks as though the Punjaub intended to take the lead as regards Tract Society work. No less than 71 new books were published last year. Of these 36 were translations of books written by A. L. O. E.; among the new books is "a Life of Mohammad" by Rev. Imad-ud Din; "a Life of Christ," by the late H. Carre Tucker Esq.; a "Life of Judson," &c. &c. No less than 78 books are now in the press, of which 29 are of the A. L. O. E. series and 44 of the S. P. C. K. Society. Among these is a book by the new Bishop of Lahore, entitled "the Gospel according to David."

—The report of the Trevandrum district of the London Society's Travancore mission speaks of 1877 as a year of quiet and steady work. The number of church-members in the several districts of Travancore is 3242. Adults baptized last year, 142. Total number of adherents, 38,374. Scholars, 7,902. Contributions of native Christians Rs. 15,129. The Rev. Mr. Mateer is in charge not only of the Trevandrum district but of that of Quilon. He says: "This is quite too much for one person, and for 20 years we have been begging for a second missionary to undertake the work in Trevandrum, especially among educated Hindoos, but without success."

—We have received the report of the South Travancore mission Hospital and Dispensaries for 1877. Dr. Thomson, medical missionary, reports 15,988 new cases. The most fatal forms of disease have been famine dysentery, dropsy and cholera. Several cases of healing by transplantation of skin are recorded. "Two patients from Tinnevelly operated for removal of cataract, returned home rejoicing with sight restored; one as reported by the Rev. M. Nyanabranam 'saw Jesus.'" The dressers are voluntary teachers, their schools averaging from 30 to 60. The following extracts are from one of the dressers' reports:

On one occasion when I was speaking with a Sudra patient about Jesus and His salvation, at once he prayed with a loud voice saying, O Lord God! I am a sinner. Thou art able to forgive my sins and cure my diseases and to convert me for the sake of Jesus Christ, Thy Son. After his recovery he returned home, gave good attention to the catechist's instruction and is reading his Bible earnestly. May God hear his prayer and lead him to Christ.

A poor woman suffering much pain said on hearing about the woman who was cured by touching the hem of Christ's garment, "If Jesus cures me of this disease, not only I, but my whole family will believe on him." She learned the prayer, "O Lord! I am a sinner. Thou art able to forgive my sins and to make me whole from this fearful disease," and was constantly repeating it. On her recovery, she and her family became converts to Christianity.

—We have been favoured with a copy of the report of the Free Church of Scotland's Bombay Mission for 1877. It says:

"The presence of Christian students in our college, and the excellent character borne by these students for industry and general good behaviour, has greatly added to the interest of our work. . . . We may anticipate that the proportion of Christians to Non-Christians will gradually increase, and that in this way we shall have, in the best sense, a Christian college. In this way also we may except to arrive at joint action in this work with other missions."

Four Bible classes are held in the college every morning. Special provision has been made for teaching Physical Science; Dr. Macdonald of the Medical Mission has charge of this branch. Since the departure of the Rev. Mr. Boyd, the missionaries have had to supply the pulpit of the church on the Esplanade, and the desire is expressed that a pastor for that church may soon be found. One interesting fact is stated: for the first time in 30 years, the mission may be said to be out of debt. The dispensary under the charge of Mr. L. Abraham has been transferred from Golwad to Tanna. There is an average of 50 patients daily. The Rev. Dhanjibhai Nowroji is in charge of the Ambroli native Church and speaks hopefully of it. The female Boarding-school is prospering. The Rev. G. R. Navalkar gives an account of evangelistic work carried on in Bombay and the mofussil.

—A frequent cause of death in this country is the foul air that takes possession of neglected wells. Two lives were sacrificed in a well at Colaba, last week, and only a year ago two lives were lost in the same well. We have the impression that as soon as it was discovered that the men were affected, if a quantity of water had been thrown down, dislodging the fixed air, the men might have been saved.

—A correspondent wishes us to notice the following argument bearing on the subject of future punishment; for a single crime a man is sentenced to life-long imprisonment; the sentence is made as far-reaching as possible; but man has transgressed the law of God thousands of times, and the impenitent sinner must answer for the violation of God's command every hour of his life; why should not the Judge of all the earth make his punishment as far-reaching as possible? Men in general think of sin only as against man. But the guilt of transgression is to be estimated by the dignity of the ruler whose law is broken. In the 18th chapter of Matthew man's guilt relatively to God is likened to a debt of 10,000 talents, several millions stg.; relatively to his fellowman as 100 pence, 3 or 4 pounds. Men that have not so much knowledge of God as would keep them from saying 'thou fool' when angered, imagine themselves competent to give an opinion as to the proper punishment of sin. Let them note how Isaiah, Job and others, the best men the world had ever seen, were affected with a sense of their guilt when God was revealed to them, and let their own contrasted insensibility admonish them how far they are from the position in which their opinion regarding sin can have any weight.

—The eastern question seems no nearer a solution. Matters are not however at a stand still. Russia refuses to have her course submitted to a Congress, and the probability is that the Congress will not be held. It is questionable if Austria will join England in resisting Russia. Lord Derby has resigned; we have not yet learned who will succeed him. There is talk in certain quarters to the effect that the right thing for England to do is to establish herself in Egypt as an offset to the Russian occupation of S. E. Europe.

—The Times of India has received from Zanzibar a very sad piece of intelligence regarding one of the parties that have lately gone to Central Africa. The party was sent out by the Ch. Miss. Society. All have been massacred. A notice of this distressing event will be found in our Epitome.

—We acknowledge receipt of the Annual Report of the Bombay Aux. Bible Society. The Committee report lessened contributions, increased issues, the death or removal of a number of friends, a new scheme of colportage &c. The superintendent of Colporteurs, Rev. Baba Padmanji, presents a lucid report. He says: "My

relation with the colporteurs has been of a very happy nature. Two of them are under my immediate superintendence. They come to me twice a week; once to study the word of God, and at other times to give a brief account of the week's work and receive directions from me. With the mofussil colporteurs I have been in constant correspondence. I have written during the year 60 letters to them and to their supervisors, and have received in turn 80."

—We have been requested to bring to the notice of our readers the Centennial School at Lucknow. This is a boarding and day school for Native Christian boys. It has at present 40 pupils. It is said to be the only school of its kind in the N. W. Provinces and Oudh. The charge is only Rs. 5 per mensem. An appeal is made for Rs. 10,000 for a building; an endowment of Rs. 10,000,; 40 scholarships of Rs. 1000 each; donations for apparatus, etc. It is under the care of Rev. B. H. Badley to whom communications may be addressed.

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THROUGH NATURE TO CHRIST.

Edwin A. Abbott, D. D., is the Author of a book entitled "Through Nature to Christ: or the ascent of worship through illusion to the truth." The book has been written for the sceptics of the present day. He considers that the fact that "men feel themselves obliged to set aside the whole of the miraculous element in the Bible as non-historic," should not reasonably prevent them from recognizing in Christ the supreme expression of the Spirit of progress or redemption. He says:

"I am writing for those who reject the whole of the Gospel narrative because they conceive that they are logically bound to reject the whole if they reject the miraculous element; and my object is to show them that it is possible to reject the miracles, and still to retain one's faith in the *honesty* of the *whole* narrative of the New Testament, and in the historical accuracy (liable of course like the accuracy of other histories to the deductions of criticism) of that part of it which is not miraculous."

As there have not been wanting ingenious writers to undertake this in behalf of the *Vedas*, the *Ramayana* and other ancient writings of heathen nations, it is not perhaps a matter of much surprise that some one has undertaken to do it for the Christian Scriptures. The task is more difficult in the case of Christianity than of other systems, because of those very things that commend it to Dr. Abbott. Above all other books the Bible is calculated to intensify the love of truth, and lead us to regard falsehood as our greatest enemy; and if every thing that claims to be supernatural is by that fact proved to be false, then there cannot be a more portentous difficulty than the attempt to justify Christ while repudiating that to which he has given such unreserved testimony.

Our readers will notice the title of Dr. Abbott's book. "Through nature to Christ" seems to be explained by "through illusion to the truth." Nature seems to be the correlative of illusion. A large part of the book is devoted to the exposition of the author's peculiar ideas regarding the educational importance of illusions. The little child thinks that his parents are almost divine; he is not able to conceive of any thing greater in the way of power, goodness and wisdom than he finds in them. But when he comes to riper years, he learns that there are many who are their superiors in these respects. But the illusion while it lasted did good. It made the child reverent and obedient, and enabled him to receive much benefit that he would not otherwise have obtained.

"As by illusions God has trained mankind from its infancy until now, as by illusions he trains every human being from the cradle to the grave, so it is natural that he should train us in the Scriptures by the same means."

If God employs illusions as a means of communicating benefits to mankind, who can say where the thing stops, and when we are free from the illusion. Our present supposed emancipation may be of the nature of illusion. Dr. Abbott believes that illusions have been made to promote the progress of mankind up to the time when his book was given to the world; but what guarantee have we that his theory is not also one of these beneficent illusions to be dispelled some day and succeeded by a very different form of scepticism? Dr. Abbott says that we are under the fostering care of illusions from the cradle to the grave, that is, all our life long. This accords with the Hindoo doctrine of Maya, illusion, which is described as an irresistible and universal influence, hindering all creatures from knowing any thing as it is This is of course a very different conception of the Scriptures from that which Christians ordinarily entertain. "Sanctify them through thy truth," says Christ; "thy word is truth." But then the book is not written for Christians; it is for unbelievers; and they are asked to look upon all that assumes to be supernatural in the Scriptures as of the nature of illusion, made necessary for the instruction of an infant race, not necessary for the present advanced age. It seems to us that many of those to whom the book of Dr. Abbott is addressed will reply after this fashion: "Above all other books the Bible has borne testimony to these illusions as realities. And so far from leading in the direction of disillusion it exerts its mighty influence to hinder men from reaching that disenthralment for which we are indebted to the adverse spirit of modern thought. While you maintain that illusion is helpful, you admit that disillusion as more helpful. Inasmuch as the tendency of the Bible is opposed to that which we regard as disenthralment, we cannot but regard it as a signal failure, doing necessarily more harm than good."

Is it true that God is training men from the cradle to the grave, all except the sceptics, by means of illusions? Let us consider the case of the child. The parents occupy at first the child's field of vision; in the nature of things it becomes acquainted with them first. From day to day it has experience of their power and readiness to supply its wants, to defend it from danger, to soothe and comfort it in time of suffering. These ideas are in the main correct; its daily expectation is not disappointed. It does not know other men and women and does not need to know them. It has mastered the truths which it needed to master in order that it might have restfulness and security. As it grows up the sphere of its knowledge expands; it becomes acquainted with the powers of other persons. The information that it now has, compared with that which it had before, dwarfs the latter. A hill near the house in which one is brought up from infancy appears of great height; when the boy goes to another region of country he sees lofty mountains, in comparison with which the hill of his homestead appears very small. But we altogether deny that his first conception was of the nature of an illusion. So far as his knowledge went, it was real, just as real as that which he has now. In fact, there is not a day in which the circle of our knowledge is not widened to some extent; does it follow that our yesterday's knowledge was of the nature of illusion? This seems to us simply an abuse of language. One chapter of this work is entitled "the illusions of death." "Rightly or wrongly, we idealize the dead. The memory of a dead friend often impresses us more favorably than his living presence; the tendency of his life is present with us. In the purified influence of the dead upon the living there is something on a small scale, analogous to the intense influence said to have been exerted by Jesus after death upon his surviving disciples." As our author discredits all that is above nature, he of course cannot accept the resurrection of Christ, except in a natural way.

The writer of this notice was once in the state of scepticism to relieve which this book was written. He was brought very painfully to realize the utter inadequacy of unbelief to sustain in seasons of peculiar trial. If at that time some such book as this had fallen into his hands, it is possible that he might have been influenced by it and accepted the Christ of this book as all that God could give. Gratitude unspeakable fills his heart that God did not suffer him to take up with such a miserable crumb from the banquet of life. He was brought to see the utter fallacy of the idea that a supernatural revelation was an impossibility.

We have something more to say about this book, which we reserve for next week.

DANIEL. VII.

Jeremiah, the same Prophet who had been commissioned of the Lord to make known to the Jews His purpose to deliver them into the hands of a foreign power, had also predicted that their captivity would last a period of seventy years. It was now the year B. C. 536 and seventy years had gone by since Nebuchadnezzar had commenced the deportation of the Jews. Belshazzar is on the throne and the sacred annalist gives us an account of a magnificent feast at which the monarch entertained a thousand of his nobles. There is nothing that looks in the least like a decay of the royal power or that seems to promise a fulfilment of the Prophet's prediction The Jews are in as depressed a state as they well could be. There is no relaxatoin of the rigor of their captivity. Daniel and his companions appear no longer to have the royal favour. The King of Babylon is determined to show the world that he is as far as possible from participating the weakness shown by his grandfather when he made that proclamation in honour of the God of the Jews. He orders the sacred vessels which had been taken from the temple of Jerusalem to be brought for his own use at the banquet, and for the use of the princes and concubines. Whence now shall deliverance arise for the Jewish people? It is true that there is a Medo-Persian army not far off. But the King of Babylon shows how little account he makes of their advance by indulging in this great feast. The time has however come for God to vindicate his insulted Majesty. The King lifts the sacred vessel filled with wine, he praises the idol-gods worshipped by the Babylonians, ascribing to them the conquests gained by his fathers over the Jews and other nations; he lifts the cup to his lips and slowly drains it to the dregs; but in the very act a sudden gleam of light arrests his attention; behold a man's hand, a hand and nothing more, writing in fiery letters on the cornice of the banqueting-hall some strange decree of heaven. A sudden trembling seizes him; his limbs become powerless: he feels that he is in the presence of a power in comparison with which his own is as nothing. A message from God is there for him, but he is unable to read it. He calls for his wise men; but they are as helpless as himself. What? is this mighty potentate, this king of kings as he calls himself, with all his gods, and all his priests and astrologers, so weak, so poor, so helpless, that he cannot obtain an explanation of the message sent so supernaturally to him? It is even so. But the extremity is Daniel's opportunity. The Queen-Dowager remembers Daniel and recommends the King to send for him. Painful humiliation! But there was no alternative, if he would know what the message imports. Daniel is summoned. He comes and explains to the astonished king the meaning of the writing. He was now a very old man. We can imagine him in plain attire, distinguishing him from all the richly dressed nobles present, standing there as the representative of Jehovah to rebuke the pride and blasphemy of these idolaters. Before interpreting the writing he reminds the king of the judgment executed on king Nebuchadnezzar, in the very hour of his culminated pomp and pride, whereby he was deprived of his reason and driven forth as an animal until he was prepared to acknowledge God as the ruler of all. He reproaches the king with his forgetfulness of the lessons of the past and with the grievous insult addressed to the One living and true God by him that night in drinking out of the consecrated vessels of God's temple and in praising the gods

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of silver and gold, of brass and iron, wood and stone. He then explains the mysterious inscription: "God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom is divided and given to the Medes and Persians." The king is unable to question the truth of the announcement, but probably has little idea of the promptness with which the sentence is to be executed. He gives directions that signal honours be paid to Daniel, but how vain and valueless are such honours is shown by the fact that the king who commands them, is slain that same night. The enemy had employed their time in making another channel for the Euphrates to flow in, thus leaving the ordinary channel which traversed the city dry. By this dry channel they entered the city unawares and having slain Belshazzar, took possession of the kingdom. All this might have come to pass without the hand-writing on the wall, but it pleased the Lord that there should in this way be given to all a manifestation of the displeasure of Jehovah, and to his people a display of his faithfulness. It was fitting that just as the appointed years of punishment were about to expire, his own hand in the ordering of events should be displayed, and his servant Daniel be again brought prominently forward.

When God brings a free agent into existence, he also brings into existence a standard of conduct; the individual is free to regard or disregard this standard; but when the time of trial comes it is by this standard that he is to be judged and either approved or condemned. Men do not escape the obligation to know and obey this standard by turning quite away from God and multiplying to themselves imaginary deities, any more than a revolted province escapes its obligation to obey the laws of the realm by promulgating a charter of its own. Belshazzar on his throne may worship idols to his heart's content, but his responsibility remains the same, as the laws of God remain the same. It is appointed unto men once to die and after that the judgment; but the judgment came to Belshazzar before his death. He was weighed in the balances and found wanting. God had made the captivity of the Israelites the means of revealing to the rulers of Babylon his supremacy and the vanity of those things in which they had trusted, and they had made it very evident that they loved darkness more than light. The words that were traced before the eyes of the king, are written by the same divine hand in the Scriptures that God has given for the guidance of men, and stand at this moment to warn every sinner of the perils of that path in which he is walking. Whosoever thou art, in whatsoever sphere, on the throne or in the peasant's hut, who hast not humbled thy heart but hast lifted up thyself against the Lord of heaven, by preferring thy own will to His, and giving thy heart to the things that God hath made rather than to himself, thou hast been weighed in the balances and found wanting. And if thou wilt accept this judgment from the Most High, there is offered to thee a salvation that Belshazzar never knew. The Gospel of our Lord Jesus Christ anticipates the judgment, by announcing beforehand thy failure and thy ruin, and then offers thee pardon, a new heart and eternal life. The words that were so terrible to Belshazzar are freighted for thee with a glorious hope. Humanity itself was tried when Christ came into the world. Humanity itself was then weighed in the balances and found wanting. This is one of the great truths emboded in the cross of Christ. It is a truth that is eternly discarded by this 19th century. Men were never more lifted up with the idea of their own greatness than in this age, so remarkable for the discoveries made, and for the new powers obtained. But unto whom much is given, of them shall much be required. According to our opportunities is our responsibility. And it is possible that this generation may be pre-eminent among all generations for wickedness because of its unprecedented capabilities. The very men on account of whom the age is so self-glorifying, are making a determined effort to destroy the confidence of men in a living personal Deity. Some are looking for a dreadful Antichrist to be revealed; but in fact Antichrist is every where. Still the cross of Christ, triumphant over the ages, uplifts the unwelcome truth that humanity, even 19th century humanity has been weighed in the balances and found wanting.

One important event accomplished by the removal of the Jews to Babylon for 70 years, was in the uplifting of a testimony for the One living and true God among the polytheists of the east. They could not but be made acquainted with the distinctive beliefs of the Israelites. Indeed, God took care that they should be made well acquainted with these, by fearless and uncompromising exhibitions of the loyalty of his servants at the court of the King. With what results? We cannot say. There is reason to believe that some of the teachings of the Hebrew Scriptures were more or less diffused over the east and even in process of time penetrated to Rome. But there was one not unimportant result. It was made evident that the darkness of heathenism is due not to the absence of the means of knowing the truth, but to the preference of men for darkness. There is nothing so irritating to men as this statement. They insist that their ignorance is involuntary, and that they are doing their best to ascertain the truth. But it is very certain that the Babylonians continued to cleave to their imaginary deities, notwithstanding the fact that the worshippers of the true God had spent many years among them and had attested their devotion in the most remarkable way. There is no reason to believe that the Babylonians and Assyrians, the Medes and Persians were in greater bondage to their beliefs than the other polytheistic nations of the ancient world were. The experiment made with them answered for all. The people of those times were without the truth, because they loved not the truth. In like manner, the polytheistic nations of modern times are tested by the preaching of the Gospel. The people of India have now the opportunity of showing how they stand affected toward the truth. When Christ is presented to them do they rejoice to find that the divine Being is not that wretched being whom their fathers imagined, not a Gunputti, not a Shiva, a Doorga? Do they hasten to make it evident that the worthiest and most exalted conceptions of the Deity are those that have most attraction for them? Alas! the case is very different. After perusing the Gospel from beginning to end they turn from Christ with renewed eagerness to worship Gunputti, Krishna, Marooti and the rest. But what is stikingly illustrated in their case is true of all men. Man loves his own error rather than the truth of God, and the difference between the thinkers of Europe, the so-called savants, and the unthinking idolater is the difference between refined error and gross error.

Herodotus, Xenophon and other ancient writers have some notice of these events, but they do not mention the name "Belshazzar." Sir Henry Rawlinson, in the prosecution of his Assyrian researches, discovered in 1854 the reason of this discrepancy and disposed of the difficulty thus originated. It seems that Belshazzar was the son of the reigning monarch, and was co-regent with him. The Greek historians mention only the name of the father; Daniel mentions the name of the son, then ruling in Babylon, the father being in another part of the empire. The overthrow of Belshazzar was the death-blow to the dynasty and is with perfect propriety made prominent in this record.

THOUGHTS ON THE GOSPEL OF JOHN.

"A GREAT WIND." vi. 18. The Lord had commanded the disciples to embark by themselves a d cross the sea. But divine providence seemed to be opposed to the command of Christ. A contrary wind blew strongly and it was with the utmost difficulty that they could make the least progress. It was a trial of their faith; they could see no good reason why they should be spending the night in vain endeavours to get away from the place where they had left Jesus. But it was not in vain that they did their best to fulfil the command of their Lord. Jesus, we are told, saw them toiling in rowing; he had his eye upon them all the time; the darkness and the distance hid them not from him. It was a lesson never to be forgotten. During all their future wanderings after the ascension, they kept in mind the blessed truth that His eye was upon them. In vain the adversary would try to make them think that the Lord had forgetten them and that all was against them; they held fast to the assurance that he who had sent them forth knew all abont them and was with them in all their trials and apparent reverses.

"Immediately the ship was at the land." 21. After all, they made a good passage, landed in good time and Jesus was with them. "That meat which endureth unto everlasting life." 27. You ate yesterday miraculously-furnished food, and are again hungry. What you need is to find something that has the power to satisfy in perpetuity. You need to have for your friend one who has the power to spread a table in the midst of a wilderness and in the presence of enemies. The multiplied loaves had no more power to satisfy than other loaves. The wonder was not in them but in Christ. "What shall we do that we might work the works of God?" 28. That is, the works that God approves and inspires. Like Simon Magus, they wanted to have in themselves, not in Christ, power to obtain supernatural supplies. "The bread of God is he who cometh down from heaven and giveth life unto the world." 33. They knew very well that Jesus had been born of Mary and supposed him to be the son of Joseph, but Jesus was really from above, not merely as regards his birth but spiritually; not merely as regards the past but with reference to what they were then witnessing. He was the image of the invisible God.

"All that the Father giveth me shall come unto me." 37. Jesus receives every sinner as a gift from the Father and prizes it accordingly. The Jews were ready to find in his words something of the nature of rivalry, something opposed to the supremacy of the Father; it was important that our Lord should strongly deprecate such an idea, and recognize the operation of God in that attraction which he exercised.

"I will raise him up at the last day." 44. The power of giving eternal life is the power of overcoming all that opposes it. Could there possibly be a stronger declaration of divinity than this?

45. They that come to me for salvation are taught of God. "My flesh." 51. He must die that men may have life. There is a reference to the passover lamb; the eating of that was life to the Israelities in Egypt. What was typified by that was Christ crucified for the sin of the world.

INTERNATIONAL BIBLE STUDY.

April 7th, 1878. *II. Chronicles* xii. 1-12.

It will help us very much in the study of the Scriptures to keep continually in mind that they are given not more for the purpose of making us acquainted with the character and will of God, than to give us a correct knowledge of man. It is not more difficult for man to know God than it is for him to know himself. Two things hinder man from knowing himself: 1st, he knows not the true standard, that is, the will of his Creator; 2nd, he is under a self-flattering bias, the bias of sin, and employs his ingenuity in self-justification. It would be in vain to give man a scriptural revelation of God, if there were not also given him a revelation of himself. They who read the Bible to be entertained with beautiful exhibitions of humanity, will altogether miss the real purport of the word of God. Many are repelled by the pictures given in the Bible of the corruption of men, and seem to think that these are blemishes; they skip these over and would be much better satisfied if the Old Testament presented them with only such biographies as those of Joseph and Daniel. This only shows that they have not yet received the most important lesson of God's word. We need to receive the Bible account of man as he is by nature, before we can rightly understand the

characters of Joseph and Daniel, as the products of divine grace. And one great end that was aimed at in the separation of the Jewish people and in the bestowal of special divine favour upon them, was to bring out the evidence of man's natural opposition to God and to the ways of God. And it is because of the demonstration of the perversity of man given so unmistakeably in the Bible, that we are kept from much evil that would otherwise exist among us. The power of God is abundantly available for man if man will only recognize his need of it. In the Chronicles we see how constantly the Jews forgot their dependence upon God, and fell into the ways of the neighbouring nations, and how it was ever necessary to visit them with chastisement. Let us admire the fidelity with which the most humiliating events are recorded in these books. We may also learn from these divinely authenticated state chronicles what God expects from nations, what he most deeply resents in the proceedings of rulers, and the reasons for which he sends national calamities. The great principles followed by the Most High in the Government of nations, are here intimated. We are to bear in mind however that we have in these books revelation at a certain stage, an early and immature stage.

Rehoboam the successor of Solomon forsook the law of the Lord. He was the son of an Ammonitess, and had perhaps imbibed something of his mother's indifference to the laws of God. His people were not slow to follow him. We have in these records, frequent occasion to observe how the people were influenced by the monarch. When the king feared God and sought to honour him, there is a reformation among the people. When the king neglects the service of God, the contagion of his bad example is felt all through the community. What a wretched view does this give us of human nature. As it was then so it is now. The king is not quite so important a factor in modern Government as of old. Literature has a mightier domain; but we still see the masses ready to give up their most sacred heritage of truth at the bidding of this or that man of renown. Shishak, king of Egypt is used to humble the people of Judah. In his helplessness Rehoboam learned to say "the Lord is righteous." How sad that God should be obliged to pour upon men the vials of his wrath in order that they may make the discovery that his thoughts are better than theirs. Who knows but that the unexampled progress and prosperity of the Anglo-Saxon Governments may be as great a snare to them as the inherited glory of Solomon was to Rehoboam, and that some stupendous national humiliations may be necessary to bring them to an appreciation of the value of God's inspired word.

NOTICES.

"PRAYER is requested for a little community of Europeans and East-Indians on a new railway in the Madras Presidency, where forty rose for prayers in meetings which were held March 13-23, morning and evening. It is hoped that the womens' meetings begun by the evangelist's wife will be continued, and that the public services to be conducted twice a week by the brethren, will be blest of the Lord and several who professed conversion may be strong in the grace of the Lord Jesus Christ. C. P. HARD."

IF persons wishing the *Missionary Review*, published at Princeton, N. J.—U. S. A. will pay the subscription price, six Rupees, to the credit of Rev. R. G. Wilder into The National Bank of India, Bombay, giving name and address distinctly, the Review will be sent to them promptly, with no charge for postage. R. G. WILDER.

Epitome of News.

SATURDAY, MARCH 23.

—A statue of the late Earl Canning has been unveiled at Calcutta.

—A correspondent of *Zion's Herald*: I spent a delightful day yesterday at the factory of Alvan Clark, in Cambridge, near Boston. Upon the grounds near the houses in which he and his sons live, is a wooden building twenty-five by forty-five feet in size, and two stories high, with a basement. Here is the engine and the simple machinery by means of which the best telescopes in the world are now made. Mr. Clark's two sons are associated with him, there being a mutual affection among them, as well as a simplicity of manners which charmed me greatly.

"I happened," said Mr. Alvan Clark, the youngest son of the old gentleman, who is now seventy-two years of age, "to be looking through one of our largest telescopes at Sirius one night in 1862. You know that Sirius is the brightest star in the heavens. It is one hundred and twenty-three billions of miles away, and is four hundred times the size and power of our sun. M. Bessel had said that there must be something to make Sirius vary from its line of motion, and that night, sure enough, I saw the planet of its system which did it."

Young Mr. Clark was whittling a stick when he told me, and did not think it was anything very remarkable; but the French Institute awarded him a medal for it, and it made him and his father's glasses famous forever. It was with one of these telescopes that Asaph Hall lately discovered the two moons of Mars. Queer moons they are, not more than five or ten miles in diameter, and revolving around Mars every seven hours. It took but a small pebble, however, to slay Goliath, and it is not impossible that those little brick-bats, so to speak, of moons may kill the grand nebular hypothesis, which has been a sort of religion of astronomers for so long. The moons move altogether too rapidly to be accounted for upon that theory, Mr. Clark told me.

In the factory I saw the telescope being made for Princeton College, which is to cost $4,000, and another for the Portuguese Government, to cost $6,000. Mr. Clark is also building another, which is to be a present from Mr. McCormick, of Chicago, to a Virginian College, which is to cost $25,000. Mr. James Lick, of California, applied to them to make the largest telescope possible for him, but did not persist when he learned that it would cost $180,000. The son who discovered the planet of Sirius told me that he hopes to make one which will have an object glass some thirty-six inches in diameter, which will be by far the largest ever made, and who can tell what it may not reveal?

—*Bombay Gazette*: "A telegram to the *Daily News* announces that the Rajah of Poree and Juggernauth has been brought into Cuttack under arrest, charged with manslaughter and causing hurt. He is to be tried before the Sessions Judge on the 26th. Messrs. Evans and Handly, barristers, and five pleaders have been engaged for the defence. The case is causing immense excitement, inasmuch as the Raja is regarded as a god. The *Englishman* states that the Rajah is said to have caused the death of a byragi by subjecting him to revolting and indecent tortures. The murdered man was found insensible by the police, and he subsequently died."

—*Deccan Herald*: "The soldier of the 2nd Battalion, 11th Regiment who was buried on Monday morning, died from the effects of an accidental gunshot wound in the eyes, inflicted through the carelessness of a comrade whilst out shooting in the neighbourhood."

MONDAY, MARCH 25.

—*Times of India*: Less than a year ago a coroner's inquest was held at the Nicol Press and manufacturing Company's works at Colaba on view of the body of two Hindoo labourers who were suffocated by poisonous gases generated in the sea-water well upon the company's premises. Two other deaths from a similar cause occurred there on Saturday, the victims being Pestonjee Muncherjee and Ballajee Lawoo, servants of the company. The inqest was held yesterday before Dr. Blaney, when the evidence went to show that Mr. Richard Bowen the engineer in charge of the press, had given orders to the deceased men to join an additional pipe to the main suction pipe connected with the well. On Saturday evening accordingly the deceased and Soorkia, a labourer, went down the well to join the pipe, and worked at it on a wooden staging. Within a few minutes Soorkia was seized with a fainting fit, and he was supported by the Parsee fitter and his Hindoo assistant, who also, in turn, became faint and fell off the staging. A boy, who held a light over the well, to enable the fitter to work at the pipe, raised an alarm, and a Hindoo muccadum and a labourer entered the well to try and rescue the unfortunate men, but on reaching the staging, they also suffered from the foul gas and swooned. Other persons in the meantime arrived and succeeded in rescuing them. They were removed to the Goculdass Hospital, and it was some hours before they received consciousness. Mr. Bowen, the engineer, who arrived soon after the accident, prevailed upon some of the labourers to get upon the staging, with the views to rescue the other men, if possible. Before this could be done Pestonjee and Ballajee were dead, the body of the latter not being recovered until several hours afterwards. Soorkie was fortunately rescued, but he was in a very critical condition.

—There seems now to be every prospect of a serious split in the Calcutta Brahmo-Somaj. Last Sunday Baboo Protapchandra Mozumdar, who was going to preach for Baboo Keshub Chunder Sen, was informed by a deputation of Brahmos that as he had countenanced the marriage of Baboo Keshub Chunder Sen's daughter his preaching to them would be objectionable. He went on and preached, however, whereupon a large number of worshippers got up and left the church. A meeting of the Somaj have been called to protest against Baboo Sen's proceedings, and to elect a new minister in his place, and another has been called to ask Baboo Sen to resign his place as Secretary "as he has lost the confidence and respect of the Somaj." The only sign of opposition hitherto shown by Baboo Sen is an announcement that he will move that a Committee be appointed to adopt measures for the better management of the affairs of Brahmo Somaj of India. The Opposition party have started a new paper in antagonism to Baboo Keshub Chunder Sen's organ, the *Indian Mirror*. The first number is very much "down upon" the Baboo.

—*Lucknow Witness*: Shall we have a Christian University in this country? The idea is beginning to take firm hold of some of the best minds among the Christian educators of the land, that this is already, or at least soon will be, a necessity of the situation. Since Government can not impart religious teaching, and Christian colleges are seriously hampered by their connection with its Universities, there can be hardly doubt that in the course of time a Christian University empowered to grant degrees and lay out courses of study will be loudly demanded and widely useful. The scheme is probably premature at present, Christian colleges being so few, but it must come after a while.

—Same; Calcutta: The recent change made in the working of the Missionary Conference bids fair to be a great success. At the last meeting of the Conference twenty-eight gentlemen and thirty-two ladies were present. The paper introducing the topic of the evening had been prepared by a lady, but was read by her pastor, and in the discussion which followed several ladies spoke very briefly. The discussion was unusually interesting, and, taken altogether, the meeting was one of the most successful the Conference has held for a long time. The new programme is no longer an experiment."

—A railway 8½ miles long having but *ten inches width of track*, has been built in Massachusetts, and has been in successful operation since the 1st of September last. The trains run 20 miles an hour.

TUESDAY, MARCH 26.

—The number of deaths in many of the districts of Madras still continues excessively high, as we see from the published returns that in January last, in North Arcot, the total was 10,269 against 6,581, the average for the month for the preceding five years; in South Arcot it was 6,950 against 3,053, and in Bellary 10,142 against 4,133. In the town of Madras there were, 2,990 deaths against an average of 1,423.

—*Indian Chr. Herald*: "We are sorry to learn that one of the oldest Missionaries of the S. P. G., Madras, Rev. J. F. Kearns is dead. Mr. Kearns came out to India in 1849 while still a youth. After ordination he was appointed to the important and extensive district of Puthiamputtur in North Tinnevelly. Here he was an energetic, sagacious and self-denying Missionary, never flinching from hard work, never shrinking from the privations which the charge of such a district involved. After many years' work there Mr. Kearns took charge of the ancient Mission of Tanjore, and it is well known what full proof did he make of his ministry."

WEDNESDAY, MARCH 27.

—A rope-walk at Byculla was burnt yesterday. The fire is said to have originated from careless smoking, the damage being estimated at Rs. 5,000.

—Camphor fumigation in the collapse stage of Cholera, is recommended by a Parsee physician, Mr. Heerajee Eduljee.

—*Brahmo Public Opinion*: "We must frankly admit that we owe our origin to the present crisis in the Brahmo Somaj of India. It has brought to light one very important fact, which we would have fain shut our eyes to—the fact that there is no paper which truly represents Brahmo public opinion on any subject."

—Between the day on which war was declared and the signing of the armistice, the Russian Army of the Danube captured fifteen pashas, 113,000 officers and men, 606 guns of different calibres, 9,600 tents, 140,200 muskets, and 24,000 horses. In addition, 200,000 small-arms, yataghans, and pistols were taken from Turkish irregular troops, and also 13,000 lances and daggers. The Russian army in Asia captured during the war fourteen pashas and 50,200 officers and men, 662 guns, 16,000 tents, 42,000 muskets 18,000 horses, and immense stores of ammunition and provisions of all kinds.

—Mr. W. E. Gordon, Deputy Accountant General, has been appointed to act for Mr. C. E. Chapman.

—*Bombay Gazette;* Rajkote: Mr. E. T. Candy, our Judicial Assistant, proceeds shortly on two years' furlough to Europe. This gentleman has made himself so popular in this province, that even his temporary absence is very much regretted.

—*Deccan Herald*: "There is a great demand for lady doctors in this Presidency; and the few European ladies we have here and in Bombay have been so much overworked that their health is beginning to fail. Is it not possible to bring forward native ladies, such as those who are educated at the Normal School here—ladies who seem exceedingly intelligent and apt to learn anything which is put before them—and get them trained to enter upon the work of lady physicians to own people?

—The Grand Duke, on reaching the village of San-Stefano, was met by the Greek clergy, who, according to the old traditional custom, offered his Highness bread and salt. The road from the station to the village was lit up (says a correspondent) with torches. All the well-known country-houses thereabouts have been taken on hire by the officers of the Russian staff. During meals, the band of the Imperial Guard plays under the Grand Duke's window. His Imperial Highness who is about to change his abode for the Capamadjian mansion on the seashore, expresses his admiration at the charm and beauty of the scenery about San Stefano. Curiosity brought large numbers of people to the village yesterday from various directions, by land and sea, and the fine body of men, the Cossacks of the Kouban, wearing a handsome Circassian uniform, who form the body-guard of the Grand Duke, attracted much attention. The principle hotels in Constantinople are establishing branches in San-Stefano; trains will commence running frequently from the Koum-capou station; and the Mahsousee Steamboat Company is about to make four trips a day between San-Stefano and the Golden Horn.

—Prof. Bowne, in *Zion's Herald* proposes an improvement on the "Prayer Test:" "To remove all possibility of quibble it would be well to take some tribe in central Africa and make the grand experiment. Both teachers and taught would be entirely removed from the malaria of Christian superstition, and thus the good seed would find a virgin soil. Let the pupils be carefully taught that carbonic acid, water and ammonia are the real man; and that when these are scattered there is nothing left. Let them further be taught the great doctrine of automatism. Let Mr. Spencer assure them that freedom is a myth, and that it would be mischievous if it were real. Let Prof. Clifford dwell upon the notable discovery referred to, that the doctrine of a guiding Providence is immoral. Let them further learn that the doctrine of a future retribution is a degrading anthropomorphism; and Mr. Harrison, the apostle of Positivism, may add that the expectation of a future life is debasing selfishness. Let them be carefully guarded from these pernicious doctrines, and let the great and inspiring truths mentioned be deeply impressed upon them. Under such favorable circumstances, the best results ought to be reached; and humanity, after ages of thwarting and baffling error, would at last reach the truth, and would bud and blossom as the rose.

"We do, therefore, commend this suggestion to the careful consideration of advanced scientists. Of course they could not fail to succeed, for they have the "majesty of fact" on their side. Their success, too, would forever put to silence both the misrepresentations of Christians, and their claims that the old gospel is the only one that can redeem the world. Some rabid missionary might possibly take fire at the thought of turning over even African savages to what he would ungenerously call "a pack of infidels," but the country is so large that it would be tolerably easy to escape him; and besides, if he should prove so persistent as to endanger the experiment, he might be dealt with practically for the good of the cause.

"But here a difficulty arises. If these negroes be only functions of molecular compounds, the advanced scientist may question whether it is worth while to take all this trouble for them. A negative conclusion is to be apprehended, as our advanced friends have not, as a rule, manifested the intensest enthusiasm of humanity; but it is to be hoped that they will not suffer this reproach longer to rest upon them. Any doctrine which began by generating contempt for humanity would be self-condemned. The advanced scientist, therefore, ought to be careful to excel the superstitious Christian in the enthusiasm of humanity; and hence he should burn with zeal to enter upon this project."

Thursday, March 28.

—*N. Y. Evangelist*: "The most interesting movement at Washington at the present time, is the great Temperance Revival. Our worthy President gives to it his hearty approval. Many of the rumsellers are putting out a sign, viz: 'For sale.'

—Torpedo boats are now being made of brass. Steel hulls have been found to deteriorate from the action of sea-water more quickly even than iron. Some of the latest built torpedo boats, launched in England, have a speed of twenty-seven knots an hour!

—*Deccan Herald*: "We hear on good authority that the engineers who have been employed on the construction of the Dhond and Munmar State Railway will be employed as soon as their present work is finished on the construction of a line to be called the Dhond and Vingorla State Railway. This will be a very useful line, running through the rich Sattara valley, Kolapore, Belgaum, and bringing these important towns into connection with the seaports.

—H. M.'s troop ship Jumna, 4,173 tons, sails today for England with 39 officers, 11 ladies and 15 children, 545 men, 140 women, and 340 children.

—*Bombay Gazette*; Calcutta: "The Pooree Rajah's trial commenced at Cuttack on Tuesday, Messrs. Evans and Handley defending the Rajah, Mr. Graves, the District Superintendent, Cuttack, a Government pleader, and Baboo Nolim Chunder Sen, Deputy Magistrate Poore, prosecuting. Statements of the deceased were put in and admitted. Three witnesses were examined, whose evidence went to show that the Rajah's peon called deceased, that he was taken to the Rajah's gymnasium, brutally maltreated there and thrown out by a back-door, then picked up by the police and removed to hospital, where he expired after fifteen days. The Court was crowded, and great excitement prevails."

—The *Englishman*—The Sunday edition of the *Mirror*, in writing about the reported conversion of the Maharaja of Kooch Behar to Brahmoism, states that he has been for a long time a believer in the one true God. It further adds: "When Sir William Herschell was Commissioner of Kooch Behar he paid special attention to the Maharaja's religious culture, and always regulated his studies and thoughts so as to prevent his falling into infidelity and unbelief" All we can say is, that if Sir W. Herschell did act in the manner above stated he distinctly violated one of the great principles of our Government in India, non-interference with the religious views of the people. Not long ago the Bengal Government had to enquire of Sir W. Herschell why he did not send in his annual report on the Hooghli district before he left the country for good: perhaps they will now ask him whether there is any truth in the above statement.

According to the above, the Maharaja might have been allowed to read atheistic books but not theistic.

—*Overland Mail*, March 8: The Rev. Jex-Blake has recovered a premium from the Albion Insurance Company, obtained from him under peculiar circumstances. He responded to the loan advertisement of a man named Howard. A condition was that he should first insure in the Albion Office. He insured for 1500*l*., and the conditions of the loan were then found to be prohibitory, and Mr. Blake sued the company for the return of the premium, and has recovered it. Half the 59*l*. premium had been paid by the company to Howard, who, it was proved, have acted in numerous similiar transactions, and passed under various names.

Lord Bury has been appointed Under Secretary for War. The Earl of Cadogan has become Under Secretary for the Colonies.

Mr. A. E. Hardy (C.), younger son of Mr. Gathorne Hardy, has been elected without opposition for Canterbury, in place of Mr. Butler-Johnstone.

Sir Thomas Chambers has been elected by the Court of Aldermen as Recorder of London, in the place of Mr. Russell Gurney.

Amongst the deaths recorded this week are:—Admiral W. C. Chamberlain; Rear-Admiral J. B. Cragg; Major C. D. James, 36th Regt.; the Hon. Anne G. Browne; Mr. J. Cochrane, late of Calcutta; Mr. J. S. Rugg, H.E.I.C.S.; and Mr. Richard Bright, M. P.

—Mr. Joseph Bonomi the Egyptologist, died on March 3, in his eighty-second year.

—The *Christian World* calls attention to the fact that this year is the "bi-centenary of the publication of the 'Pilgrim's Progress.'" The marvellous dream which has exercised so mighty an influence upon the thoughts and lives of men for two centuries was first issued in 1678, by "Nathaniel Ponder, at the sign of the 'Peacock,' in the Poultry." Mr. Elliott Stock has taken occasion, in commemoration of this event, to put forth a cheap edition of the work, "exactly representing in form, language, and appearance, the first copy which John Bunyan looked upon" when it originally came from the printer's hands.

Friday March 29.

—*Times of India*; Zanzibar, March 6: Two or three days ago Dr. Kirk, the Political Agent and Consul General of Zanzibar, received information of the brutal murder of Mr. Shergood Smith, late a Lieutenant in the Royal Navy, and Mr. O'Neill, together with nearly the whole of their party. The expedition, it seems, had landed on an island in Lake Victoria Nyanza, where the people were known to be friendly. As soon, however, as the news of their arrival was bruited abroad, a large gang of natives belonging to a tribe against whom Stanley, with the British flag flying before him, had conducted a murderous campaign, assembled together and attacked them. The expedition seems to have made no defence, and it is known that their ammunition was scanty. The whole party were brutally murdered as they stood, only one or two natives escaping to tell the tale. Some two years ago a roving correspondent, dating from Aden, described this little missionary enterprize in your columns, and I may recall with melancholy interest one paragraph from that letter:—'The whole party have resolved to make any sacrifice of time and distance rather than stain their sacred mission by a single drop of blood. Even from a mere practical point of view there is a strong necessity for nothing but peaceful measures, if tney desire a permanent connecting road to Zanzibar."

"Many of your readers will remember poor Shergood Smith as a naval officer of much distinction in the Ashantee Campaign. He afterwards came out from England in a little steam yacht, the Highland Lassie, which was intended for coast service in connection with the Mombas Mission. At Zanzibar he was joined by O'Nell, an enginer and architect, who was the practical man of the party, and three or four other Europeans; and engaging the services of an escort of natives, they left for Nyanza, last August twelvemonth. Here they were to have been joined by the Rev. C. T. Wilson, B. A, of St. Mary's Hall, Oxon, who was the spiritual, as Smith the lay, leader of the expedition, together with the surgeon, Mr. J. Smith, and four other Europeans, who all came out together as far as Aden in the Siam in June 1876. The mission was started by an "Unprofitable Servant," who anonymously offered £5,000 to the Church Missionary Society to organize a permanent settlement at Lake Nyanza—an offer that was at once seconded by a number of zealous people. But the mission may now be considered as over. The first party have been massacred, Mr. Wilson himself is the only survivor of the second party, while the doctor and carpenter both died of fever within a few days of leaving Zanzibar."

Mr. Elton, the Vice-Consul at Mozambique, is dead. He died of fever in the interior while away on a surveying expedition, with a view to opening up the country between Zanzibar and Lake Nyassa."

—The *Bokhara* with English Mails left Aden for Bombay, Wednesday midnight.

—Deaths last week, 588. By cholera 49.

—Correspondent of *Statesman*: "One Babajee Shiba Das had among the Ooryias the reputation of curing all distempers by his *orders*. The Rajah of Poorce, it is said, was so much addicted to *bhang*, that his mother—he is her adopted son—believed that he was becoming insane; she therefore privately sent a little present to Babajee, and solicited his *orders* in the matter of the Rajah's madness. This was, with additions and colourings, brought to the notice of the Rajah, and he was made to believe that his mother, the Ranee, with whom he was not on the best terms, was trying some charms on him through Babajee. So one evening the latter was sent for under the pretence that a servant of the Rajah's establishment was ill. The Babajee, suspecting no foul play, went to the *rajbarse*, and leaving his four companions at the gate, entered the palace, which is more like a huge stable than any thing else. Straightway the followers of the Rajah pounced upon the man, and he was subjected to the most barbarous treatment; a lighted torch played a pro-

minent part in the outrage, which the Rajah is said to have personally superintended. I tell the story as told by the unhappy victim. More dead than alive the man was thrown out by a backdoor into a narrow unfrequented lane. He managed to crawl all the way to the liongate of the temple, and there he was picked up at midnight by two constables, and was immediately conveyed to the hospital. After passing through 20 days of indescribable agony, death came to his relief."

—An archæological find is reported near Rupar. Greek copper coins, silver coins of Akbar, two hundred swords, and double-edged swords. The informant was of opinion that the Sutlej, now some three miles distant, once ran close to the locality of the find.

—The *Deccan Herald* approves of the Vernacular Press Bill as a whole, but doubts with regard to the "antipathy clause. It says: "The clause which makes it necessary for the Magistrate to secure the sanction of the local Government, will be an effectual check upon all arbitrary proceedings. The Magistrate will think twice before he asks such sanction, and the local Government will think a good many more times before the sanction is granted."

Miscellany.

—"Cyprus: its ancient cities, tombs and temples. By Louis di Cesnola." This is the title of a book just published in America, noticed as follows in *Zion's Herald*:

Di Cesnola has opened a new chapter in the history of the civilizations that have swept across the island. The explorations, of which we have an account in this magnificent volume, take us back to the earliest ages of Phenician and Egyptian art. The author is an Italian, settled in America. An officer in the army during the civil war, he subsequently went as consul to Cyprus, where he showed great diligence, not only in the performance of the duties of his office, but also in studying the antiquities of the island. With this design the country was explored from end to end, and excavations were made on the sites of all the ancient cities. To his surprise the examination of these ruins disclosed the remains of many temples, palaces, dwellings and tombs, with abundant traces of art in stone, terra cotta, alabaster, glass and the various metals.

The Cesnola Collection in the Metropolitan Museum of Art in New York, is one of the most magnificent and important in the world. It sheds fresh light on early history, furnishing, as it were, a complete account of Phenician, Egyptian, Greek, Persian and Roman art for fifteen hundred years.

The readable and instructive volume under review includes an account of the whole matter—the author's removal to Cyprus; the mode in which he obtained the right to explore the ruins found in the island; his travels to and fro with mules, tents and servants; his contests with the natives; his various excavations and his rich findings; with descriptions and illustrations of the various articles. Unlike most exploring records, the narrative is lively and readable, abounding in adventure, in descriptions of scenery and character, and in historic reference to the various cities and temples examined. The book takes one back to the primitive ages and reconstructs before our eyes the forms of those ancient civilizations, lending to the whole an air of romance. Nothing outside of the Arabian Nights equals in intensity of interest or startling results, the story of finding the golden treasure in the vaults of the temple of Kurium. At one moment we see the explorers descending forty feet below the surface, toilsomely removing the earth; at the next, the opening of a stone door closed behind some priest twenty-four centuries ago, "the removal of the dust, the glitter of the first gold bracelet, and then hedps of silver plate, the basins filled with exquisite gold jewelry, the delicious gems, the rare alabasters and bronzes which were in the treasure chambers of the old temple. This was the crowning event of the explorer's labors."

This article may fittingly close with the summary of di Cesnola's collections, as given by John Taylor Johnston, Esq., of the Metropolitan Museum:—

"He discovered the sites of twenty-eight ancient cities. He discovered and explored fifteen ancient temples and six ancient aqueducts. The list of cemeteries explored by him covers two pages, and the number of tombs entered swells to 40,000 or 50,000. The treasures found include 14,240 vases. 2,310 coins in gold, silver, and copper: 199 inscriptions, 2,110 statues, 4,200 busts, 2,380 pottery lamps, 1,599 objects of art in gold, nearly all of which are of the highest beauty and importance; 1,090 engraved gems, including Babylonian cylinders; 3719 glass vases, bottles, etc.; and an immense list of works in alabaster, ivory, bronze, rock-crystal, etc. Golgoi yielded the largest number of statues and busts even found together, and Kurium the most valuable golden relics which ever rewarded the modern explorer. It is most proper in view of these results to notice the modesty with which General Cesnola has related his history. Having for years kept silence while he was making discoveries which rank among the most important of modern times, he now relates them without a boast, or an adjective applied to them. This makes his book charming to the ordinary reader, and eminently valuable to the student"

Selections.

"WILLING IN THE DAY OF THY POWER."

PSALM CX. 3.

By Russell Sturgis, Jr.

Nearly fourteen years ago, I came to the Saviour, drawn by the love which I saw reflected in the daily life of His dear child, my companion.

I became a Christian under the clearest evangelical teaching, and fully realized that my confession of Christ necessitated the willingness to give up anything He might require, and I at once became an active worker. Since that time, as teacher and then Superintendent of a Mission Sunday School, in the Church, in the Christian Association, in the army, in visiting the poor and sick, in the prayer-meeting and in the Christian Convention, in private and in public, I have endeavored to throw all my influence on the side of Christ. God has blessed the endeavor, and has, I believe, made me the instrument of bringing more than one soul to Him.

During this time I have passed through the usual experience of Christians: sometimes full of love to the Saviour; it was then a joy to pray to Him and work for Him. At other times I have been cold; prayer has been a task, and work a slave's bondage. At times I have had such a sense of God's love to me as lifted me above temptations, and often made me long to go at once to the Saviour, and so get rid of sin; but such blessed times, of longer or shorter duration, soon passed, lasting, in fact, no longer than the mere exaltation of feeling. At such times I worked intensely to accomplish as much as possible while the glow lasted. Thus at times in bright sunshine, then in the dark, now running joyously, then staggering, falling, getting up again, and again stumbling, I struggled on. For some time I looked for nothing better in this world, for, with individual and rare exceptions, I found my experience to be that of Christians about me, in every branch of Christ's Church.

Tried by various tests which seemed to be put to me, I could not say that if *God would make me holy I was ready to submit to anything He might do to accomplish it.* The issue was plainly before me, and I could not say, "I am ready." Thus I shrank from being made wholly God's, and chose a life of less consecration and therefore of less usefulness. But I heartily thank God that this was not permitted; I bless Him that He did not leave me at peace. Temptations of every kind began to assail me. Vanity, pride, ambition, love of ease, and other sins obtained power over me, until fear of exposure, and consequent disgrace to the cause of Christ, made me desperate; and could I have believed in the doctrine of annihilation, I would gladly have chosen death. For more than a year sin held me fast, and full consecration seemed to me the only means of deliverance from its power.

Just at this time I met Dr. Boardman, author of the "Higher Christian Life." He described the blessedness of doing the will of God so clearly, and the joy and power which resulted from constant communion with Him, that my whole heart went out to him in the question, "Can I have this blessing without self-consecration?" At once seeing the drift of my question (whether I must do it), he answered: "You may have it." "Then," said I, "I'll try for it." From that moment I began to *ask God to make me willing*, not in any single and concentrated effort, but in *the attitude of desire.* I knew what it was I wanted; I knew it was attainable; Scripture sanctioned it, and experience had proved it. I knew I could not obtain it for myself, but that what was impossible with me was posible with God, and in simple faith I asked Him to do the work.

The next morning after these words with Dr. Boardman, I was sitting at my desk, writing a mere business letter, when suddenly and without any association of thought that I could detect, I felt an influence indescribable but palpable, and instantly I *was willing.* Utterly astonished, yet my first impulse was to bless God for His wonderful mercy; then testing it, I held up each thing that had been in my way. Nothing was left. Then came this text, and flashed upon me the reality of the blessing and the Giver: "Willing in the day of Thy power;" and my heart thus found expression: Oh! blessed, blessed Lord; I have Thee now for my everlasting God! Thine I am forever. Thou art my Saviour from sin, also. Glory! Glory be to Thee. Now for work. Then joyfully I wrote out this consecration: "I give myself, all that I am and all that I have, entirely to Thee. Abide in me, *dwell in me by Thy Spirit*, and cast out everything that might conflict."

Nearly two yeas have passed since then, and the blessed sense of God's presence has never left me. With every liability to sin that I ever had, subject continually to temptation as before, He keeps me perfectly. Through the indwelling Spirit (Ye are the temple of the Holy Ghost), I feel that what I was trying to do before by the help of God, as I thought, He now does for me. Christ is my sanctification. He has undertaken to "sanctify my spirit, soul, and body." "Faithful is He that calleth, who also will do it." The Bible is now a new book, deeply interesting at all times. I "pray without ceasing, giving thanks always for all things." "To me to live now is Christ,' and though to die wonld be certain bliss, I want Him, if it may be His will, to let me serve Him as long as possible. Each day's service is now a delight. Each morning I give myself into His keeping and ask His guidance for the day. No longer trusting at all to my own exertions, I ask Him to use *all my faculties and powers* to their utmost, for His glory. The result is that every duty, small and great, is more plainly seen, easier and better done: fewer mistakes are made; my heart does not condemn me, I have confidence towards God, and He keeps me in perfect peace. The secret is *perfect distrust* (fear and trembling) of myself, *perfect trust* in Him to "will and to do of His good pleasure." His service is perfect freedom.

There is no presumption in this. It is a child's confidence in his father. Nothing to make one feel that he is better than another. Self must die before the Spirit can take possession of us. No doctrine of the perfection of the flesh. We must be driven to extremity before we can cast ourselves upon Christ to be kept by His power. Our strength is mere weakness. It is only as we abide in Jesus that we have power, for "severed from Me ye can do nothing."

We must each realize that, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God." Dear fellow Christian, this full trust in Jesus is not only your privilege but your duty, for only thus can you have full joy and abiding peace, and so ("the joy of the Lord is your strength") be fully used of God for His glory.

Simple faith in the applied blood of Jesus saves. Still, "Examine yourselves whether ye be in the faith," and "make your calling and election sure, for so an entrance shall be ministered unto you abundantly," and the blessed welcome will be yours, "Well done, good and faithful servant, enter thou into the joy of thy Lord." His is the "power." Ours "the victory which overcometh the world, even our faith." *So* we "walk in the light as He is in the light, have fellowship one with another, and the blood of Jesus Christ *cleanseth* us from all sin." Thus we have joy and peace in the Holy Ghost. *

The only thing which limits our power is the condition, "According to your faith, be it unto you."

"If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of the Lord."

MISSION WORK IN N. INDIA.

The Report of the M. E. Mission in N. India, Rev. J. H. Gill says:

Ten years ago we had one native Gurhwalee in full membership and seven probationers. This year we have twenty and about forty probationers.

At a Camp-meeting held in Dekwali in November we had about 100 Christians besides a good congregation of outsiders. Some of our young people are believed to have experienced there a change of heart; some older persons who were going astray were led to see their error; and made to decide definitely to give up the last remnant of heathen customs. Some living at enmity were, as we found out since, reconciled to each other.

Rohilcund District. Rev. E. W. Parker says:

There have been for a long time many well-instructed inquirers in various places among the Chamars, and during the year a break has been made into this class in six different localities. There has been increase in all of the forty-two places where laborers are working except six. There have been two hundred and thirty-nine adult baptisms during the year. Seventy-three of these have been from the Mehtar caste, one hundred and five from the people known as Sikhs, twenty-one from the Chamars, twenty-nine from other castes of Hindus, and eleven from Mahomedans.

* This narrative is slightly abridged.

Rev. T. J. Scott, D. D:

There is no mistaking a rapid weakening of the old faith all round us. The rising generation can never believe as their fathers did. The masses will gradually adopt some form of Theism. Christianity at the same time will steadily spread.

Theological School. Rev. D. W. Thomas:

"At the commencement of this year there were thirty-seven students in the school, but one (a promising young man) has died, three have been expelled on account of mental incapacity, and one, because of failing health. The thirty-one who remain have made very good progress in their studies, and their general deportment has been satisfactory. In addition to attending to their daily studies, the most of the students have regularly preached twice a week to the non-Christian population of the city and adjacent villages.

Rev. T. S. Johnson, M. D. Budaon:

I have found it very difficult to induce some nominal Christian parents to allow their little girls, from one to six years of age, to be baptized, when their object in keeping them back was to give them in marriage to the heathen. True, the Christian community being small, often makes it difficult for parents to make satisfactory marriage arrangements for their children, and the difficulty is greatly increased from the great number of family line distinctions which subdivide the caste into ever so many divisions, and all marriages must be arranged within these lines, to observe which parents will pass by educated Christian families and marry their children into the most wretched idolatrous family in the neighbourhood. This marriage question, which generally settles itself in western countries, is one of the most difficult questions with which the Church in India has to contend. Another stumbling stone is the caste requirement to make offerings to the dead. According to the current belief the spirit after leaving the body wanders about hungry and thirsty in desolate places. Hence food and drink are necessary, and parties who dare neglect giving this will suffer for it when their turn comes to be turned out of the body. Though this class may not give daily offerings to the spirits, nor so much to Brahmans as other classes do, they give a great feast to the brotherhood, in which certain idolatrous rites are observed, hoping to be credited in full for service due to departed members of the family. Often those who have become Christians attend these feasts, and in some half-disguised way or other give them when it falls to their lot.

Some one may say, 'I would have nothing to do with such people.' Then you would not organize a Church in India, because morally this class is just about as good as any other caste in the country; and while the pharasaical castes are standing aloof, these no-caste people are placing themselves under our instruction, and are, notwithstanding all these infirmities, learning the truth as it is in Jesus Christ.

Rev. Zahur-al-Hukk:

"When I came to Sumbhal at the beginning of this year I commenced my work by preaching in the bazaar. Large crowds gathered at first to hear the new preacher, and especially many Mohamedans came. The leading men of this sect seeing this, and hearing that the new preacher was a convert from their religion, called a meeting, raised subscriptions, and hired two preachers of their own to give their whole time to opposing and refuting our preaching. They were to watch for our coming, and wherever we were arranging to preach they were to commence before us. And when we did preach they were to disturb us with questions, and bring our work into contempt. We went on quietly with our work in spite of this opposition, and soon the opposition preachers seeing the weakness of their cause, commenced to visit us regularly at night and became our warmest friends. Their supporters learning of this friendship refused their support, and the opposition mission was soon abandoned, and both preachers profess to be sincere inquirers. We are now undisturbed in our bazaar preaching.

The following is from an account of work among shoe-makers:

Another man came out publicly for Christ. He was not willing to be baptized in the Mission Chapel in another part of the city, but desired to have all his friends know of it and be present. Hence the bell was again rung, and the cause being known, the entire ward gathered in the open Court under a large tree. It was a joyous gathering to the Christians, and yet very sad to all. It was like a gathering to bury a dear friend; and when I placed water on the head of the young man, the groans and cries of his wife and of his mother were heart rending, and their groans were all mingled with curses of me and of the teacher through whose influence so much has been done here. All moaned 'He's dead,' 'He's dead.' The wife of the young man at once sent word to her father, some miles away, that her husband was dead, and that she wished to be taken home. Her father came at once, and asserting that the man was really dead, took his daughter home. The young man without telling us followed his wife, and we feared he was secretly turning back. We, however, sent friends to aid him, and soon he came back with his wife, and it was noised abroad that he was soon to be restored to caste after a short probation. He was kept away from us, but we constantly found means to send words of advice and encouragement to him, and efforts were constantly made to remove the prejudices of his wife. An influential friend of the family had lately become a Christian in Moradabad, and he was sent for, as he could gain access more readily to the family. Through his influence the wife was soon led to Christ, and before the time fixed for the husband's restoration to caste, his wife was a happy Christian much stronger than her husband. The mother has since been baptized also, and others are almost persuaded.

The Missionaries' wives are actively engaged in work among women and girls; and there are in the district two single ladies from America, five ladies employed in this country, and more than fifty Christian Bible-wowen and teachers, besides many faithful workers among the wives of the native preachers. Medical zenana work is carried on in three cities. There are fifty-two girl's schools, with one thousand one hundred and fifteen pupils, and scores of homes are open to the Bible-women in the cities and villages. The work is in many respects encouraging. Yet discouraging in this that immediate fruit is seldom seen except where Bible-women work in families of inquirers, and thus the entire family is brought intelligently to Christ.

The Memorial School, J. W. Waugh, *Principal*.

The success of both schools has fully justified the step by which the girls were made an independent school, now known as the Cawnpore Girls' School. The present has been by far the most successful year of the Memorial School. The finances have been most admirably managed; the health, education, discipline, moral and spiritual tone of the pupils have been very good. One lad only went up for examination for admission to Calcutta University, and he passed successfully in the second grade. The religious tone of the school was much raised by the attendance of the pupils upon the Dasahra services at Lucknow. Our staunch friend, H. Petman, Esq., has generously given Rs. 10,000 as an endowment, the proceeds of which are to furnish education and board to poor pupils.

WEBSTER AND BENTON.

[FROM HARVEY'S WEBSTER REMINISCENCES.]

One day after dinner, as Mr. Webster was seated in his library, the servant announced "Mr. Wilson of St. Louis," and John Wilson came into the library. Mr. Webster at once rose and greeted him. Narrating the visit to me, he said:

Mr. Wilson was a gentleman whom I had known more or less for a quarter of a century; a lawyer of pretty extensive practice, with a good deal of talent; a man of very violent prejudices and temper, who had spent most of his public life, after he had reached manhood, in violent opposition to Colonel Benton. It was not so much an opposition to Colonel Benton's democracy as it was a personal feud, as bitter and malignant as any that ever existed between two men. It was notorious in St. Louis that when Colonel Benton went on the stump, John Wilson would always be there to meet him and to abuse him in the most virulent terms, and then Mr. Benton would return the fire. I had not seen Wilson for a good many years, and only met him occasionally in court. He came to me now a broken man, prematurely old, with a wrecked fortune, and after some conversation, he said:

'I am going to emigrate to California in my old age, Mr. Webster; I am poor; have a family; and although it matters but little to me, for the short time that remains to me, if I am poor, yet there are those who are dear to me, whose condition I might improve by going to a new country and trying to mend my fortunes. My object in calling on you is to trouble you for a letter to some one in California; merely to say that you know me to be a respectable person, worthy of confidence.'

After expressing my regret that he should feel obliged to emigrate to such a distance—for then it looked like a formidable undertaking to go to California—I asked him if he was fully determined.

'Yes,' said he, 'I have made up my mind.'

Then I set about thinking what I could do for him. I saw no way to give him assistance. I had no particular influence with the Government at that time, and finally I said:

'I am sorry, Mr. Wilson, to say that, so far as I am aware, there is not a human being in California that I know. If I were to undertake to give you a letter to any one in California, I should not know to whom to address it.'

'That makes no difference,' said he; 'everybody knows you, and a certificate that you know me, will be the most valuable testimonial I could have.'

'I will write one with great pleasure; although you probably overrate the influence of my name in California, I want to give you something that will be of benefit to you. Let me see, Mr. Wilson. Colonel Benton almost owns California, and he could give you a letter to Fremont and others that would be of first rate service to you.'

He looked me in the face, half astonished and half inquiringly, as much as to say: 'Can it be possible that you are ignorant of the relations between Colonel Benton and myself?'

'I understand what you mean; I am perfectly well aware of the past difficulties between you and Mr. Benton, and the bitter personal hostility that has existed. But I want to say to you that a great change has come over Colonel Benton since you knew him. His feelings and sentiments are softened. We are getting older. Our fiery, hot blood is getting cooled and changed. It is hardly worth while for men, while they are getting near the maximum of human life, to indulge in these feelings of enmity and ill will. It is a thing that we ought to rid ourselves of. Colonel Benton and I have been engaged in a war of words, as you and he have, and, up, to two or three years ago, we went out of the same door for years without as much as saying "good morning" to one another. Now, I do not know a man in the Senate to whom I would go with more certainty of having a favor granted than to Colonel Benton, He feels that age is coming upon him, and he is reconciled to many of his bitterest opponents.

'Is thy servant a dog,' replied Wilson, 'that he should do this thing? I would not have a letter from him, I would not speak to him, I would not be beholden to him for a favor—not to save the life of every member of my family! No, sir! The thought of it makes me shudder. I feel indignant at the mention of it. I take a letter from Mr. Benton? I—'

'Stop, stop!' said I; 'that is the old man speaking in you. That is not the spirit in which to indulge. I know how you feel.'

And while he was raving and protesting and declaring, by all the saints in the calendar, his purpose to accept no favor from Colonel Benton, I turned round to my desk and addressed a note to Benton, something like this:

'Dear Sir, I am aware of the disputes, personal and political, which have taken place between yourself and the bearer of this note, Mr. John Wilson. But the old gentleman is no old, and is going to California, and needs recommendation. I know nobody in California to whom I could address a letter that would be of any service to him. You know everabody, and a letter from you would do him a great deal of good, I have assured Mr. Wilson that it will give you more pleasure to forgive and forget what has passed between you and him and give him a lettre that will do him, good, than it will him to receive it. I am going to persuade him to carry this note, and I know you will be glad to see him.'

Wilson got through protesting, and I read him the note. Then I said:

'I want you to carry it to Benton'

'I wont!' he replied.

I coaxed and scolded and reasoned, and brought every consideration—death, eternity, and everything else—to bear, but it seemed of no use. Said I:

'Wilson, you will regret it.'

After awhile he got a little softened, and some tears flowed, and at last I made him promise, rather reluctantly, that he would deliver the note at Colonel Benton's door, if he did not do any more. He told me afterward that he was the bitterest pill he ever swallowed. Colonel Benton's house was not far from mine. Wilson took the note, and as he afterward told me, went up with trembling hands, put the note with his own card into the hand of the girl that came to the door, and ran away to his lodgings. He had been scarcely half an hour in his room, trembling to think what he had done, when a note came from Colonel Benton, saying he had received the card and note, and that Mrs. Benton and himself would have much pleasure in receiving Mr. Wilson at breakfast at nine o'clock the next morning. They would wait breakfast for him, and no answer was expected.

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'The idea!' said he to himself, 'that I am going to breakfast with Tom Benton! John Wilson, what will people say, and what shall I say? The thing is not to be thought of. And yet I must; I have delivered the note and sent my card. If I don't go now, it will be rude. I wish I had not taken it. It doesn't seem to me as if I could go and sit there at that table I lay awake,' said he afterward to me, 'that night, thinking of it, and in the morning I felt as a man might feel who had had sentence of death passed upon him, and was called by the turnkey to get up for his breakfast. I rose, however, made my toilet, and after hesitating a great deal, went to Colonel Benton's house. My hands trembled as I reng the bell. Instead of the servant, the Colonel himself came to the door. He took me by both hands and said: "Wilson, I am delighted to see you; this is the happiest meeting I have had for twenty years. Give me your hand. Webster has done the kindest thing he ever did in his life." Leading me directly to the dining-room, he presented me to Mrs. Benton, and then we sat down to breakfast. After inquiring about my family, he said: "You and I, Wilson, have been quarrelling on the stump for twenty-five years. We have been calling each other hard names, but really with no want of mutual respect or confidence. It has been a mere foolish political fight, and let's wipe it out of mind. Everything that I have said about you I ask your pardon for." We both cried a little, and I asked his pardon, and we were good friends. We talked over old matters, and spent the morning till twelve o'clock in pleasant conversation. Nothing was said of the letter until I was departing. He turned to his desk and said: "I have prepared some letters for you to my son-inlaw ane other friends in California," and he handed me nine sheets of foolscap.

'It was not a letter, but a ukase—a command to "every person to whom these presents shall come, greeting"; it was to the effect that whoever received them must give special attention to the wants of his particular friend, Colonel John Wilson of St. Louis. Everything was to give way to that. He put them into my hands, and I thanked him and left.'

Mr, Webster continued: 'Colonel Benton afterward came to me and said "Webster, that was the kindest thing you ever did. God bless you for sending John Wilson to me! That is one troublesome thing off my mind. That was kind, Webster. Let us get those things off our minds as fast as we can. We have not much longer to stay; we have got pretty near the end; we want to go into the presence of our Maker with as little enmity in our hearts as possible.

TELEGRAPHIC NEWS.

London, March 21st: In the House of Lords to-night, Lord Derby said England had not demanded the admission of Greece to the European Congress on the same footing as the Guaranteeing Powers, but had only asked that she might have a hearing. The demand made by the British Government that all the Peace conditions should be submitted at the Congress was, he thought, moderate and reasonable. Russia had not yet sent a reply, and His Lordship said that unless she consent to England's demands that there had better be no Congress.

Rome, 21st: Signor Cairoli has been appointed President of the Italian Council of Ministers, and has succeeded after great difficulty in forming a new Cabinet, with Count Corti as Minister for Foreign Affairs and Signor Bruzz *(sic)* as Minister for War.

Saint Petersburg, 22nd: The official Russian *Gazette* publishes the Treaty of Peace which has been signed between Russia and Turkey. The conditions of the Treaty are identical with those already published by Reuter's office.—The Servian troops have evacuated Pranja, which the Russians have occupied.

London, 23rd: The relations between England and Russia are now in a critical condition.—It is reported that Russia has demanded that the British Ironclad Squadron shall leave the sea of Marmora and the Straits of Dardanelles. The Russian Press are greatly irritated against England, and accuse her of wishing to humiliate Russia.—The French Press, in discussing the situation, support England.—England has proposed to Russia that the diplomatic communication of the Treaty of Peace to the Powers shall be treated as equivalent to its presentation at the Congress. Russia however refuses to comply, believing that by the diplomatic communication of the Treaty she has fulfilled her International obligations.—The *Pall Mall Gazette* states that England has notified to Russia her discontent at this reply.—Prince Bismarck and Count Andrassy are mediating with Russia.—Russia insists on excluding from the Congress the Bessarabian question and the question of the cession of Armenia.

Berlin, 23rd: An essential modification in the German Government is imminent. Count Othon de Stolberg-Wernigerode, German Ambassador at Vienna, partially replaces Prince Bismarck, whilst the creation of an Imperial Minister for Finance and one for Railways is pending.

London, 24th: The increase in the armaments of Great Britain is going on continuously.

Saint Petersburg, March 24th: His Imperial Majesty the Czar is disposed to reduce the peace conditions, provided that Turkey accepts an offensive and defensive alliance with Russia.

Berlin, 24th: It is semi-officially stated here that the interests of Germany are not affected by the Treaty of Peace concluded at San Stefanos.

St. Petersburg, 25th: It is semi-officially stated here that the conduct of England in insisting on Russia submitting all the Peace conditions at the Congress amounts to chicanery, and reveals offensive intentions towards Russia.—*Le Nord* (a Russian organ published at Brussels) says it is the duty of Europe to solve the crisis without England.—In consequence of the critical situation, the Czar has countermanded the embarkation of the homeward bound Russian troops from San Stefanos.

Berlin, 25th: The *North German Gazette* of Berlin states that Congress is not likely to meet, but that England's attitude does not absolutely imply war. The Russian Army, it states, remains near Constantinople, and will regulate its conduct by that of the British Ironclad Squadron now in the Sea of Marmora.

London, 25th: In the House of Commons this evening, the Hon'ble R. Bourke (Under Secretary for Foreign Affairs), in reply to a question, said that the two Turkish garrisons in Crete had surrendered to the insurgents, and that no portion of the interior of the island was now under the Turkish authorities.—Lord Salisbury (Secretary of State for India), in reply to a question respecting Mr. Oliphant's removal from Hyderabad, said he regretted the necessity for his removal, and that the motive was a political one.—Obituary.—Lieut-Col. Lightfoot.—A terrible disaster took place yesterday afternoon in the Channel. Her Majesty's ship Eurydice, now used as a training ship, capsized to the South of the Isle of Wight, causing a loss of 400 lives.

St. Petersburg, 26th: General Ignatieff is going to Vienna.

Constantinople, 26th: The Grand Duke Nicholas paid a visit to the Sultan to-day at the Palace of Dolma Batsche, which the Sultan afterwards returned. The Grand Duke will lunch with the Sultan to-morrow.—In consequence of the friendly representations made by Russia, the Turks have evacuated Boyukdere.

Paris, 26th: The Paris papers say that France will not participate in the Euroyean Congress unless all the Powers are represented.

London, 27th: The negotiations in connection with the proposed European Congress are now at a deadlock.—The Chartered Bank of India pays a dividend of 3 per cent. for the half year, and carries to the reserve fund £40,000.

Bucharest, 26th: Both Houses of the Roumanian Legislature have unanimously rejected the exchange of Bessarabia for the Dobrudscha.

Rome, 27th: A letter has been sent by His Holiness the Pope to the Czar and the Emperor of Germany couched in a conciliatory spirit.

London, 28th: Lord Derby (Minister for Foreign Affairs) resigned office to-day.—A special Cabinet Council was held to-day to consider the Russian reply respecting the peace conditions.—In the House of Commons this evening Sir Stafford Nothcote (Chancellor of the Exchequer), in replying to a question put, said the Russian reply respecting all the peace conditions being submitted to Congress, was received by the Government yesterday. Russia will adhere to her previous declaration, that the Powers may raise such questions as they think fit, but that Russia reserves to herself the liberty to accept or decline their discussion. This, Sir Stafford said, closes the diplomatic correspondence.—It is semi-officially stated at Saint Petertsburg that General Ignatieff is charged with a diplomatic mission to induce Austria to inform the British Government that it must not reckon on Austrian suppor. —With reference to our telegram of 25th instant concerning Mr. Oliphant's removal, Lord Salisbury when replying to the question put to him, far from disapproving, fully supported the action of the Indian Government in removing Mr. Oliphant from Hyderabad, and merely regretted the necessity of the measure.—The reply of Russia to England's demand that all the peace conditions should be submitted at the Congress has been received and is understood to be in the negative, and maintains the right of Russia to veto any discussion on the peace conditions.—The Roumainian Minister for Foreign Affairs has declared the Treaty made at San Stefanos to be null besides a scourge for Roumania.—Obituary.—Sir Gillbert Scott, the renowned architect.

PASSENGERS SAILED.

Per Str: *City of Baltimore*, 23rd:

For Suez.—Mr F A Owen, Mr and Mrs D Graham and three children.

For Liverpool.—Colonel R Jenkins, Mrs White, Mrs Carruther and infant, Mr J R Cunningham, Mrs D Gordon, Miss Drake, Miss Sisson, Mrs D C Ibbetson and two children, Colonel Chads, Major H W Harris Mr J P Watson, Mrs Watson, Colonel Chamberlain, Mrs Chamberlain Master Chamberlain, Master Norman, Mrs Murray, and four children.

Per P. and O. Str. *Indus, 25th*:

For Southampton.—Mr and Mrs E D Urquhart and child, Lieut Col and Mrs R H Inglis, Mr and Mrs A W Reid, child and infant, Mrs Stephens and child, Mrs Maclaran, child and infant and Miss Pringle, Mrs MacGregor and 2 children, General Keyes 3 children, and infants, Mrs Fagan, 3 children, and infant, C I and Mrs Pogson, child and infant, Major General and Mrs Hume and 2 children, Mrs Hamilton and 2 children, and Mrs Rigby and infant, Mrs G F Hogg and infant, Mrs Moyle and child, Mrs K Hill, Miss Walton, Mrs Pearcey and 4 children, Mrs J D Hall, Mrs Taylor 2 children and infant, Revd J Murphy, Mrs Wesley and 2 children, Mr and Mrs Ayers, Mr and Mrs J C Glover and 2 children, Master Force, Master Jardine, Messrs H Blunt, J B Lynch, Heffernan, E Iuljee Shamsoojee, R C Maclver, F Dinnis, H Feaver, W Langdale, J Folliott Stokes, J W Reeve, Scott, R S Bateson, Hearn, G A Knight, T Smith, and Tudor Trevor.

For Brindisi.—Lieut G A Webbe, Mrs G A Parker, Mr and Mrs Lous, the Naharajah of Cooch Behar and 2 friends, Mr H St John Kneeler, Surgeon Major Simpson, the Hon T C and Mrs Hope, the Rev A G Cane, Mr E J Barton, 2 gentlemen, Mrs Noverce, Major and Mrs Ricketts, Mr Wm Payne, Mrs Lucas, Brigadier Genl A C Silver, Lieut J H Watson, Mr and Mrs W Liddas, Mrs C S le N Lucas Messrs C Bailey, E Lindsay, C E Chapman, W H Hamilton, G T Robertson and a Gentlemen.

For Venice.—Messrs W Gilbert, Lewis Casserat, Nisbett, Hill, C Tennant, G Fox, Mrs General Hewett, 2 children, and 2 infants, Capt and Mrs A Morland and infant, Mr and Mrs Dunks, Mr and Miss Ramsay, Col G A Williams, Col A Y Shortt, Lieut H J Blagrove, A Gentleman, lady and child, and Mr and Mrs Littledale.

PASSENGERS ARRIVED.

Per Str: *Assiria*, 22nd, from Genoa:

From Genoa.—Signor Badlia Both, Major J V Boileau, Doctor J R Deane Rev and Mrs Polehampton and three children Mrs Gorham Mr Ernest Meiffre, Mrs Goodall, Signor Lorenz Lupi and Mr Arthur B King,

From Naples.—Mr O philpott, and Mrs Halsey and child.

From Messina.—Monsignor Tosi

From Suez.—Mrs Cadusk and one child and two natives.

Per Str. *Trentham Hall*, 23rd, from Liverpool:

Miss B R MacCallie, Miss M E Benham, Capt and Mrs Fiske, Col LeMesurier, R E, Major Liston, Mr Cracroft, and Mr McAberdin.

Per P. and O. Str. *Gwalior*, 20th:

From Southampton.—Capt and Mrs Bavur, Dr and Mrs and Miss Cunningham, Miss Gordian, Miss Mathews, Two Sisters of Charity, Capt J Spens, Mr and Mrs Osborne, Mrs Holmes, Tarinor, Byrne, Messrs W Coke, W Lindsay, J Stobbie, Robinson, and R Shaw.

From Venice.—Major R G Sandeman, Miss Sandeman, Col and Mrs Phelps, Col Tytler, Mr and Mrs Tytler, Captain J Dundas, Major Magnire, Mr Edmonds, Dr H Hindon, and Mr Major.

From Brindisi.—Mr A J MacLean, Major Daniell, Colonel Campbell, and Mr Beynon,

From Suez.—Mr Prescnse.

Domestic Occurrences.

BIRTH.

MILLS.—February 24th, 1878 at Bangalore, Mrs G. W. Mills of a son.

DEATH.

LYNN.—March 20th, at Baroda, Jessie Sophia Delia, wife of Capt. William Adolphus Lynn, Commanding H. H. the Gaekwar's 3rd Regt N. I., and second daughter of the late H. G Wilcox, Esq., of the Bombay Municipality, aged 31 years.

"BOMBAY GUARDIAN."

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